2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

Mo-so Kingdom was called Hua-ma Kuo. The Chü-tien River has its source west of it, on the south-eastern slopes of Li-ti-p'ing and in Han-sou Mountain 漢叟山. The Li-chiang records state that Hua-ma Shan is 350 li from Li-chiang. This must be an error, or perhaps the extreme northern end is meant, and this would indicate that the mountain extends to T'a-ch'eng, which is 350 li from Li-chiang. On the Chinese military map the mountain is marked from south of Shih-men Kuan to San-kai-tzu 三街子 (this should read Shang-ko-tzu 上格子).

Beyond Hung-shih-ngai canyon the river widens and makes a large sweeping curve on the west bank. The mountains look bleak and dreary and are grass-covered only. Immediately beyond the cliff, and beneath the vertical sandstone wall on the north side, is a nice little temple which belongs to the hamlet of Ssaw-ssaw-gku — in Chinese the name is transcribed Shan-hsien-ku 山仙姑 (H-M., Sansankou) — only one li distant. Willow trees and large, spreading Albizzias line the bank of the Yangtze, while long, sandy or rock-strewn islets are visible everywhere in the river-bed (October).

The trail, now muddy, leads between rice-fields for about ten li to the Na-khi hamlet of Aw-gkv-dzhi. Wide valleys open out into the main gorge. We enter beautiful groves of *Castanopsis Delavayi* and oaks, beyond which we reach the hamlet of Shŏ-dzo (Shang-ko-tzu or Upper Ko-tzu), while further down is the hamlet of Hsia-ko-tzu (Lower Ko-tzu). As already remarked, the Chinese map gives the village wrongly as San-kai-tzu 三街子 (H-M., Sangaidsi), but the Li-chiang records give it as I wrote it down on the spot. The village is situated on the floor of a broad lateral valley carrying a fairly large stream called the Sung-chiang Ho 宋江河, which is crossed by a covered wooden bridge. Opposite on the east bank, in Chung-tien territory, is the hamlet of Nda-lä.

A legend is connected with the cliff at Nda-lä, which is known as Bä-mä-'a. It is the story of a girl who was given in marriage. When she left her home she looked back, and was carried off by the clouds and winds to Bä-mä-'a. She was hence known as Nda-lä-a-ssaw-mi, which means the girl (whose soul) was scattered or blown by the wind to Nda-lä. A whole book is devoted to the seven wind spirits of which she is one. It is chanted during the Här-la-llü k'ö ceremony in propitiation of these wind spirits, who are believed to liberate the dogs of the clouds and wind, and bombard the houses of the people with stones, and close up the water-courses.

Beyond the hamlet the hill-sides are pine-covered, and the river-bed narrow and of considerable depth. Near here the river makes a rather sharp curve to the west, due to a broad peninsula which extends deeply into its bed (PLATE 154). The vegetation is of a scrub-xerophytic type and consists mainly of Pyracantha bushes, Escholtzia, Prinsepia, Ligustrum, while blue-flowered Didissandra cling to the rock walls. The trail skirts the mountain-side which it also ascends, and here we encounter Castanopsis, *Cornus capitata*, Excoecaria, etc. Descending again to the plain we pass the hamlet of Dsi-gku (Tz'u-k'ai 茨開)[22] situated near the river bank. The Chinese

[22] In the Li-chiang records it is written Tz'u-k'o 茨科, which is the better transcription of the Na-khi name of the place.

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753 and bites people. At this period the strength is great and
755 no one can bind him. I have heard of them putting medicine down the throat of a rabid person by means of a bamboo tube and his getting well again.

To curse the mad dog is a special line of sorcery and when a person has been bitten he may use this method.

If a person has been bitten it is said to be very unlucky for anyone who speaks of it to him. During the 120 days onions, kidney beans, bean curd, chicken, eggs, fish and flour are avoided. The clanging of gongs or drums makes the patient worse.

This kind of trouble is looked upon by the Chinese as a retribution for the wickedness of three past generations and is classed with being killed by lightning or consumed by fire, bitten by a snake or devoured by a tiger.

ECLIPSES AND COMETS (日月食及彗星), *jih yüeh shih, sao hsing*

821 The heavenly dog is said to be a star known as *t'ien kou*
777 *hsing;* it eats the moon, causing eclipse.

Lo hou hsing (羅睺星) is a very unlucky star, which it is believed tries to devour the sun at eclipse times. The evil spirit from this star is said to have retarded the birth of Sakyamuni for six years.

In an eclipse of the sun or moon, it is believed that the Emperor or Empress, respectively, has lost virtue.

During an eclipse of the sun, a tub of water is placed in the full glare of the sun and the progress of the eclipse is watched in the water.

805 The official calendar carefully gives the dates of all
796 eclipses and particulars as to when they begin and finish. Previous to the eclipse a proclamation is issued calling upon the people to save the sun or moon. The official sets up an altar, and candles and incense are burned thereon while he prostrates himself and begs the restoration of the luminary to its normal size; the *chiao kuan* or head of the religious sects goes round the altar beating a gong till the eclipse is over. In each house an instrument for making a noise is used to

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frighten away the evil dog. All the temple drums and gongs are lustily beaten till the eclipse is ended.

The year that the Emperor Kuang Hsü died, the people declared that the sun had become red like blood, which indicated that the dynasty had come to an end, or that some great change was about to take place.

A comet is a very unlucky omen; and the appearance of Halley's comet in 1910–11 brought with it a great deal of unrest and fear. The people believe that it indicates calamity such as war, fire, pestilence, and a change of dynasty. In some places on certain days the doors were unopened for half a day, no water was carried and many did not even drink water as it was rumoured that pestilential vapour was being poured down upon the earth from the comet.

Along with eclipses and comets comes a third herald of change, namely, the bird called the white-tailed swallow. It is said that when the Manchus took China this bird came and killed the canaries and took possession of their cages. In 1911 it is reported to have made its appearance in Ssūch'uan, and when possible it was caught, beheaded, dismembered and thrown to the four winds, as it indicated another foreign invasion of the country.

Snakes and Dragons (蛇龍), *shê lung*

The snake is an object both of loathing and reverence among the Chinese. In Ssūch'uan there are many kinds, of different colours and sizes. It is said that the small are snakes (蛇), the medium serpents (蚺), and the large are dragons (龍). A few of the different kinds of snakes as known by the Chinese are herewith given:—

Sang kên tzū (桑根蚩), or *ch'êng kan shê*, the steelyard snake, is red with spots and is very deadly.

Ts'ai hua, the rape-flower snake, a yellowish coloured snake from four to eight feet long and very poisonous.

Ch'ing chu piao, the green snake, just the colour of a green bamboo stem. It is from four to eight feet long and less poisonous than the former ones.